



The sermō of do-
ctor Colete/ made
to the Conuoca-
cion



1620
1620
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1620



Y^E are come to gether to
daye / fathers and ryghte wylle
men / to entre councell : in the whi-
che / what ye wylle do / and what
matters ye wylle handell / yet we
vnderstande nat. But we wylle /
that ones remembryng your names
and profession / ye wold mynde the
reformation of the churches mat-
ter. For hit was never more nede.
And y^e state of the churche dyd ne-
uer desyre more your endeouours.
For y^e spouse of Christe / y^e churche /
whom ye wolde shulde be without
spotte or wryngle / is made foule
and euyl fauord / as saith Esaias :
The faithfull cite is made an har-
lotte : And as saythe Hieremias :
She hath done lechety with many
louers : wherby she hath conceiued
many sedes of wyckednes : and

3.ij. daily

dayly bryngeth forthe very foule
frute. wherfore I came hyther to
day fathers / to warne you / that in
this your councell / with all your
mynde / ye thynke vpon the refor-
mation of the churche. But for
sothe I came nat wyllyngly : for
I knewe myne vnworthynes. I
sawe besyde / howe harde it was to
please the precise iugement of so
many men. for I iuged it vitterly
vnworthy and vnmete / ye and al-
most to malapert / that I a seruāt /
shulde counsaile my lordes : That
I a sonne / shulde teache you my
fathers. Truly it had bene meter
for some one of the fathers / þ is to
say / you prelates might haue done
it with more graue auctorite / and
greater wysedome. But the com-
maundement was to be obeyed of
the

the most reuerent father and lord
the archebysshoppe / presydent of
this councell / whiche layde vpon
me this bourden / truly to heuy for
me. we rede / that the prophette
Samuel sayde: Obedience is bet-
ter than sacrifice: wherfore fa-
thers and ryghte worthy men / I
praye you / and beseche you / that
this day ye wold susteyne my wea-
kenes with your goodnes and pa-
tience. Farthermore to helpe me
at the begynnyng with your good
prayers. And before all thynges let
vs praye vnto god the fathet all
myghty. Fyrste remembryng our
most holy fathet the pope / and all
spirituall pastours / with all chri-
stien people / furthermore the moost
reuerent fathet and lord / the arche-
bischoppe presydent of this councell /
and

and al bishops/and al the Clergies/
and all the people of Englande:
Remembryng fynally this yow
cōgregation/ desiryng god to in-
spire your myndes so accordyngly
to agre/ to suche profyte and frute
of the churche/that ye seme nat af-
ter the councell synysched/ to haue
ben gethered to gether in bapne &
without cause. Lette vs all saye
pater noster.

To exhorte you remerent fathers
to the endeuour of reformation of
þ churches estate: bicause that no-
thyng hath so disfigured the face
of the churche / as hath the facion
of seuler and worldly lyvynge in
clerkes and prestes: I knowe nat
where more conueniently to take
begynnyng of my tale/than of the
apostle Paule/ in whose temple ye
are

are gethered to gether. For he w^tis
synge vnto the Romanes/and vn-
der their name vnto you saith: Be
you nat conformed to this worlde:
but be you reformed in the newnes
of your vnderstandynge / that ye
may proue what is the good wyll
of god well pleasing and perfecte.
This dyd the apostell w^tryte to all
christen men/but most chiefly vnto
prestes and bysshops. Prestes and
bysshops are the light of þ worlde.
For vnto them sayde our sauour:
you are the lyghte of the worlde.
And he sayde also: If the lyghte
that is in the be darkenes / howe
darke shall the darkenes be? That
is to say/ if prestes and bysshops/
that shulde be as lyghtes/ronne in
the darke way of the worlde/howe
darke than shall the secular people
be.

be? wherfore saynt Paule sayde
chiefly vnto prestes and byshops:
Be you nat conformable to this
worlde/but be ye reformed. In the
whiche wordes the apostle dothe
two thinges. Fyrst he doth forbyd
that we be nat conformable to the
worlde/and be made carnall. Far-
thermore he dothe comaunde that
we be reformed in the spypyte of
god / wherby we are spirituall. I
entendynge to folowe this ordre/
I wyll speke first of confirmation/
than after of reformation. Be you
nat (sayth he) conformable to this
worlde. The apostle calleth the
worlde/ the wavyes and maner of
secular lyuing: the whiche chiefly
dothe reste in foure euilles of this
worlde: that is to say/in diuinalle
pride/ in carnall concupiscence / in
worlde

worldly couetousnes/in secular busi-
nes: These are in the worlde/ as
saynt John the apostle witnesseth
in his pistell canonicall. For he
saythe: All thyngē that is in the
worlde/ is either the concupiscence
of the fleshe/ or the concupiscence
of the eies / or pryde of lyfe. The
same are nowe and regne in the
churche/and in me of the churche/
that we may seme truely to say/ all
thyngē that is in the churche/is ei-
ther cōcupiscence of fleshe/ or eies/
or pryde of lyfe. And fyſte for to
speake of pride of lyfe / howe mo-
che gredynes and appetite of ho-
nour and dignitie is nowe a dapes
in men of the churche: Howe rōne
they/ye almost out of brethe/from
one benefice to an other: from the
leſſe to the more/ from the lower to
the

the hygher: who seeth nat this?
who seynge this sorowethe nat?
More ouer these þ are in the same
dignities/ the moost parte of them
doth go with so stately a countenāce
and with so hygh lokes / that they
seme nat to be put in the humble
byſhoprike of Christe/ but rather
in the high lordship/ þ power of the
worlde/ nat knowing / noȝ aduer-
tisinge/ what Christe/ the mayster
of all mēkenes/ sayd vnto his dis-
ciples / whom he called to be byſ-
shoppes and preſtes: The princis
of people (sayth he) haue lordshyp
of them: and those that be in auc-
torite haue power: but do ye nat
so: but he that is greater amonge
you/ let hym be minister. He that is
highest in dignitie/ be he the seruāt
of all men. The sonne of man came
nat

nat to be ministred vnto / but to
ministre. By whiche wordes our
saviour doth playnly teache / that
the maistry in the churche / is none
other thyng than a ministracion :
And the hygh dignitie in a man of
the churche / to be none other thing
than a meke seruice.

The seconde secular euyll is car-
nall concupiscence. Hath nat this
vice so growen and waxen in the
churche as a fludde of their luste :
so that there is nothyng loked fore
more diligently / in this moost besy-
tyme / of the most parte of prestes /
than that that dothe delite & please
the senses : They gyue them selfe
to feastes and bankettyng : They
spede them selfe in baine bablyng :
They gyue them selfe to sportes &
playes : They applye them selfe to
huntyng

huntyng and haukyng. They
drowne them selfe in the delytes of
this worlde. Procurers & fynders
of lustes they set by. Against þ whi
che kynde of men / Judas the apo-
stle crieth out in his pistel / sayeng :
I wo vnto them / whiche haue gone
the way of Cain : They ar foule &
bestly festing in their meates with
out feare fedyng them selfe : flud-
des of the wylde see / fomyng fo-
myng out their confusions : vnto
whom the storme of darkenes is
reserued for euerlastynge.

Couetousnes is the thyrd secul-
lar euyll : the whiche saynt Johs
the apostell calleth concupiscence
of the eies : Saynt Paule calleth
hit idolatry. This abominable pe-
stilence hath so entred in the minde /
almost of all prestes / and so hath
blynded

blinded the eies of the minde/that
we are blynde to all thynges/ but
onely vnto those / whiche seeme to
brynge vnto vs some gaynes. for
what other thinge seke we nowe a
dayes in the churche/than fatte be
nefices and hygh promotions : ye
& in the same promotions/of what
other thyng do we passe vpon/tha
of our tithes and retes: That we
care nat howe many/howe charge
ful/howe great benefices we take/
so that they be of greatte valure.
O couetousnes: saint Paule iustly
callcd the þ roote of all euyl. Of þ
comech this heaping of benefices
vpon benefices : Of the so great
pensions assigned of many bene-
fices resygned : Of the / all the
suynge for tithes/for offrynge/ for
mortuaries/for delapidations/ by
the

the right and title of the churche:
For the whiche thing we stryue no
lesse thā for our owne life: Of coue-
tousnes: of the cometh these char-
gefull visitations of bysshops / of
the cometh the corruptnes of cour-
tes and these daily newe inuētiōs/
where with the sely people are so
soye vexed. Of the cometh the be-
syte and wantonnes of officials.
Of couetousnes mother of all ini-
quicie. Of the cometh this feruēt
study of ordinaries to dilate their
iurisdictions: Of the cometh this
woode and ragenge contention in
ordinaries / of the insinuatiō of te-
stamentes: of the cometh the vn-
dewe sequestration of frutes: Of
the cometh the superstitious obser-
uyng of al those lawes / that sōude
to any lucre / settynge a syde and
dispi-

dispisynge those that concerne the
amendment of maners. what shuld
I reherse the reste? To be shorte/
and to conclude at one worde: All
corruptnes / all the decape of the
churche / all the offences of the
worlde / come of the couetousnes
of prestes. Accordynge to that of
Haynt Paule / that here I repeate
agayne / and beate in to your ea-
res: **Couetousnes is the roote of**
all euyll.

The fourthe secular euyll / that
spotteth and maketh yll fauored
the face of the churche / is the con-
tinuall secular occupation: wherin
prestes & bys shops nowe a dayes
doth besy the selfe / the seruantes ra-
ther of men than of god: the war-
riours rather of this worlde than
of Chрист. For the apostle Paule
writeth

writeth vnto Timothe: No man
beinge goddes soudiour/tut moyle
hym selfe with seculare busynes.
The wartyng of them is nat car-
nall but spirituall. for our war-
tyng is to pray/to rede and study
scriptures/to preache the worde of
god / to ministre the sacramentes
of helth/to do sacrifice for the peo-
ple/and to offre hostis for their sin-
nes. for we are mediatours and
meanes vnto god for men: The
whiche saynt Paule witnesseth/
writynge to the Hebrewes: Every
byshoppe (sayth he) taken of men/
is ordyned for men in those thyng-
es that be vnto god/ that he may
offre gyftes and sacrifices for syn-
nes. wherfore those apostels/ that
were the first pristes and byshops/
dydde so moche abhorre from all
maner

maner of medlyng of secular thin-
ges / that they wolde nat minystre
the meate / that was necessarye to
poore people/all though that were
a great worke of vertue : but they
sayd : it is nat mete / that we shulde
leauue the worde of god / and serue
tables : we wyll be continually in
prayer/ and preachynge the worde
of god. And saynt Paule crieth vn
to the Corinthes . If you haue
any secular besynes/ ordeynne them
to be iuges/ that be mooste in con-
tempt in þ churche. without dout/
of this secularitie/and that clerkes
and prestes (leauyng all spiritual-
nes) do turmoyle them selfe with
earthly occupations/many euils do
folowe. fyrt the dignitie of prest-
hode is dysshonoured / the whiche
is greater than other the kynge

or emperours: it is egall with the
dignite of angels. But the bright-
nes of this great dignitie is sore
shadowed/ whan prestes are occu-
pied in earthly thinges: whose con-
uersation ought to be in heuen.

Secondarily prestode is dispi-
sed/ whan there is no difference be-
twixt suche prestis and lay people:
but accordyng to the prophecy of
Dzee. As the people be/ so are
the prestes.

Thirdly the beautiful ordre/ and
holy dignite in the churche/ is con-
fused/ whā the highest in the chur-
che do meddle with vile and earthly
thynges: and in theyr stede/ vile
and heuenly thinges.

Fourthly the laye people haue
great occasion of euils and cause
to fall/

to fall/whan those men whose du-
tie is to drawe men from the affec-
tion of this worlde/by their conti-
nual conuersation in this worlde/
teche men to loue this worlde: and
of the loue of the worlde cast their
downe heedlyng in to hell.

More ouer in suche pristes / that
are so besyed/there must nedes fo-
lewe hypocrisy. For whan they be
so mirte and confused with the lay
people / vnder the garmet and ha-
bite of a priste / they lyue playnly
after the lay facion. Also by spiri-
tual wekenes and bondage feare/
whan they are made weake with
the waters of this worlde : they
dare neyther do nor say / but suche
thynges as they knowe to be plea-
sant and thākefull to their princis.
At laste ignorancy and blyndnes/

B.ij. whan

whan they are blynded with the
darknes of this worlde/they se no-
thyng but earthly thynges. wher-
fore our sauour Christe/ nat with
out cause/ dyd warne the prelates
of his churche: Take hede (sayde
he) lest your hartes be greued with
glotony and dronkenes/ and with
the cares of this worlde. with the
cares (saythe he) of this worlde /
wherwith the hartes of prestes be-
yng soze charged / they canne nat
holde and lyste vp their myndes to
high and heuenly thinges.

Many other euils ther be/ beside
those that folowe of the secularitie
of prestis/ whiche were longe here
to reherce/ but I make an ende.

These be the fourre euyls that I
haue spoken of/ O fathers/ O pre-
stes/ by the whiche we are confo-
mable

mable to this worlde / by the whiche
the face of the churche is made
euyll fauoured / by the whiche the
state of it is destroyed / truly moche
more thā it was in the begynnyng
by the persecution of tyrantes : or
afterward by the inuasion that fo-
lowed of heretikes. For in the per-
secution of tyrantes / the churche
beynge vexed was made stronger
and bryghter : In the inuasion of
heretykes / the churche beynge sha-
ken / was made wyser and more
cunnyng in holy writte. But sens
this secularitie was broughte in /
after that the secular maner of ly-
uynge crepte in / in the men of the
churche : the roote of all spirituall
lyfe / that is to say / charite was ex-
tincte : The whiche taken awaye /
there can nother wyse nor stronge
B.iiij. churche

churche be in god.

In this tyme also we perceyue contradiction of the laye people. But they are nat so moche contrarie vnto vs / as we are our selfe. For they contrarines hurteth nat vs so moche as the contrarienes of our euyll lyfe / the whiche is contrary both to god and Christe. for he sayd : who that is nat with me / is agaynst me.

we are also nowe a dayes greued of heretykes / men mad with marueilous folys shenes: but the heresies of them are nat so pestilent and pernicious vnto vs and the people / as the euyll and wicked lyfe of prestes : the whiche (if we beleue saynt Barnard) is a certeyn kynde of heresye / and chiefe of all / and most perillous. for that same holy fathet /

father / in a certeyne conuocation /
preachynge vnto the prestes of his
tyme / in a certayne sermon / so he
sayde by these wordes. There be
many catholyke and faithfull men
in speakyng and preachynge / the
whiche same men are heretykes in
workyng : for that that heretikes
do by euyll teachynge : that same
do they throughe euyll exaumple /
they leade the people oute of the
tyght way / and brynge them in to
errour of lyfe. And so moche they
are worse than heretyckes / howe
moche theyz workes pruaile their
wordes. This that holye father
saynt Barnarde / with a great and
a feruent spirite / sayde agaynste
the sect of euyl prestes in his time :
By whiche wordes he shewethe
playnly / to be two maner of here-

B.iiiij. sies

Spes / the one to be of peruerse tea-
chyng / and the other of naughty
life: Of whiche this later is worse
and more peryllous : the whiche
caygneth nowe in the churche in
prestes / nat lyuyng prestly but se-
cularly / to the bttter and miserable
distruction of the churche. wher-
fore you fathers / you prestes / and
all you of the clergie / at the laste
loke vp & awake / from this your
slepe in this forgetful worlde: And
at the laste / beyng well awaked /
here Paule crienge vnto you : Be
you nat conformable vnto this
worlde. And this for the first part.
Nowe let vs come to the seconde.

The seconde parte of
reformation,

Buu

But be you reformed in
the newnes of your vnder-
standynge. The seconde thyng
that saynt Paule commandeth/ is
that we be reformed in to a newe
vnderstandynge / that we smelle
those thynges that be of god . Be
we reformed vnto those thynges /
that are contrary to those I speake
of euен nowe : that is to saye / to
mekenes / to sobernes / to charite /
to spirituall occupation : That as
þ sayd Paule writheth vnto Titus /
Renyenge al wickednes & worldly
desires / we lyue in this worlde so-
berty/truely/and vertuously.

This reformation and restoring
of the churches estate muste nedes
begynne of you our fathers / and
so folowe in vs your pristes / and

B.v.

iiii

in all the clergye. you are our heedes : you are an example of liuing unto vs. Unto you we loke as unto markes of our directiō. In you and in your lyfe we desyre to rede as in lyuely bokes / howe & after what facion we may lyue. wherfore if you wyll ponder and loke vpon oure mottis / fyſte take awaie the blockes out of your eies. Hit is an olde prouerbe: Phisition heale thy ſelfe. you ſpirituall phiftions / fyſt taste you this medicine of purgation of maners : and thaſt after offre vs the ſame to taste.

The waye / where by the churche maye be reformed in to better faciō / is nat for to make newe lawis. For there be lawes many / inowes / and out of nombre / as Salomon ſaith: Nothyng is newe vnder the ſonne.

sonne. For the euils that are nowe
in the churche/were be fore in tyme
paste: and there is no faute / but
that fathers haue prouyded very
good remedies for hit. There are
no trespasses / but that there be la-
wes against them in þ body of the
Canon lawe. Therfore hit is no
nede / that newe lawes and consti-
tutions be made: But that those/
that are made all redye/ be kepte.
Wherfore in this your assemble/ let
those lawes/ that are made/be cal-
led before you and rehersed. Those
lawes (I say) that restrayne vice/
and those that furder vertue.

Syrl let those lawes be rehersed/
that do warne you fathers/ that ye
put nat ouer soone your handes
on euery man/or admitte vnto holy
orders. For ther is þ well of euils/
that

that the brode gate of holy orders
opened / euery man that offereth
hym selfe / is all where admittid
without pullynge backe. Therof
spryngeth and cometh out the peo-
ple / that are in the churche both of
vnlearned and euyll prestes. Hit is
nat inough for a preste (after my
iugement) to construe a collette / to
put forth a question / or to answere
to a sopheme : but moche more a
good / a pure / and a holy life / appro-
ued maners / metely lernynge of
holye scripture / some knowlege of
the sacramentes. Chiefly & aboue
all thyng / the feare of god / & loue
of the heuenly lyfe.

Let the lawes be rehersed / that
commaunde that benefices of the
churche be gyuen to those that are
worthy : And that promotions be
made

made in the churche by the ryghte
balance of vertue / nat by carnall
affection: nat by the acception of
persones: wherby hit happeneth
nowe adayes / that boyes for olde
men/fooles for wise men/ euyll for
good/do reigne and rule.

Lette the lawes be rehersed / that
warreth agaynst the spotte of Sy-
monie. The whiche corruption / the
whiche infection / the whiche cruell
& odible pestilence so crepeth nowe
abrode / as the canker euyll / in the
myndes of prestes: that many of
them are nat aferde nowe a dayes /
both by prayer and seruice / rewar-
des and promesses / to gette them
great dignities.

Lette the lawes be rehersed / that
commaunde personall residence of
curates in theyr churches. for of
this

this many euils growe: by cause
all thinges nowe a dayes are done
by vicaries and parysshe prestes:
ye and those foolysshe also / and
vnmete: and often tymes wicked:
that seke none other thyngē in the
people than foule lucre/wherof co-
meth occasion of euyl heresies/and
yll christendome in the people.

Lette be rehersed the lawes and
holy rules gyuen of fathers/of the
lyfe and honestie of clerkes: that
forbydde that a clerke be no mar-
chant/that he be no vsurer/ that he
be no hunter/ that he be no cōmon
player/that he beare no weapon.

The lawes that forbyd clerkes
to haunte tauernes: that forbydde
them to haue suspecte familiaritie
with woenen. The lawes that cō-
maunde sobernes/ and a measura-
blenes

blenes in aparayle/ and tempetāce
in adournynge of the body.

Let be rehersed also to my lordes
these monkes/ chanons/ and reli-
giouſ men / the lawes that com-
mande them to go the straite way/
that leadeth vnto heuen : leauyng
the brode way of the worlde : that
commandeth them nat to turmoile
theni ſelſe in buſynes/ nother ſecu-
lar nor other : That commaunde/
that they ſewe nat in p̄incis cour-
tes for erthly thynges. for it is in
the couſell of Calcidinens / that
monkes ought onely to gyue them
ſelſe to prayer and fastyng / and to
the chaſtynge of their fleſhe / and
obſeruyng of theyr rules.

Aboue all thynges let the lawes
be rehersed/that pertayne and con-
cerne you my reuerent fathers and
lordes.

lordes / bysshops / lawes of your
iuste and canonical election / in the
chaptres of your churches / with
the callynge of the holy gospe. for
bycause that is nat done nowe a
dayes / And bycause prelates are
chosen often times more be fauour
of men than by the grace of god :
Therefore truly haue we nat a fewe
tymes bishops ful lytell spirituall /
men rather worldly than heuenly /
sauouryng more the spirite of this
worlde than the spirite of Christe.

Let the lawes be rehersed of the
residence of bysshops in theyz dio-
cessis : that commaunde / that they
loke diligently / and take hede to
the helthe of soules : That they
sowe the worlde of god : That they
shewe them selfe in their churches /
at the leest on greatte holpe dayes.

That

That they do sacrifice for their people: That they here the causes and matters of poure men: That they susteine fatherles children and wi-
dowes: That they exercise them selfe in workes of vertue.

Let the lawes be rehersed of the good bestowyng of the patrimony of Christe. The lawes that com-
mande that the goodes of the chur-
che be spent/nat in costly byldyng/
nat in sumptuous apparell / and
pompis : nat in feastyng and ban-
kettyng : nat in excesse and wan-
tonnes : nat in enrichinge of kyng
folke : nat in kepynge of dogges /
but in thinges profitable and ne-
cessary to the churche. For whan
saynt Augustine / soone tymie bps-
hoppe of Englande/ dyd aske the ¶
pope Gregorie/ howe that the bps-

C

shops

shops and prelates of Englande/
shulde spende theyr goodes / that
were the offringes of faithfull peo-
ple. The said pope ans wered (and
his ans were is put in the decrees/
in the.xij.chap. a seconde question)
that the goodes of byshops ought
to be deuyded in to . iiii . partes :
wherof one parte oughte to be to
the byshoppe and his householde:
An other to his clerkes: The third
to repayre and vp holde his tene-
mentes : The fourth to the poure
people.

Let the lawes be rehersed/ye and
that often tymes / that take away
the filthes and vncleynenes of cour-
tes : that take awaye those daylye
newe founde craftes for lucre: that
besy them to pulle away this foule
couetousnes / the whiche is the
spynng

Spypng and cause of all euils: The
whiche is the well of all iniquitie.

At the laste let be renewed those
lawes and cōstitutions of fathers
of the celebration of councels/that
commaunde prouinciall councels
to be oftener vsed for the reforma-
tion of the churche. for there ne-
uer hapneth nothyng more hurte-
full to the churche of Christe/than
the lacke both of councell generall
and prouinciall.

Whan these lawes / and suche o-
ther ar rehersed that be for vs/ and
that concerne the correction of ma-
ners / there lacketh nothyng/ but
that the same be put in execution /
with all auctoritie and power.

That ones (seing we haue a lawe)
we liue after the lawe. for the whi-
che thinges/with al due reverence/

C.ij. I call

I calle chiefly vpon you fathers.
For this execution of the lawes /
and obseruyng of the constitutiōs /
muste nedes begynne of you / that
ye may teache vs pristes to folowe
you by lyuely examples: or elles
trewely hit wyll be sayde of you:
They lay greuous burdens vpon
other mens backes/ and they them
selfe wyll nat as moche as touche
hit with theyr lytell synger.

For sothe if you kepe the lawes:
and if you reforme fyrete your lyfe
to the rules of the Canon lawes /
than shall ye gyue vs lyght (in the
whiche we maye se what is to be
done of our parte) That is to say/
the lyghte of your good example:
And we seynge our fathers so ke-
ping the lawes/wyl gladly folowe
the stappes of our fathers.

The

The clergies and spirituall part
ones reformed in the churche/than
may we with a iuste order procede
to the reformatiō of the lays part:
The whiche trewely wyll be verye
easy to do: if we fyrt be reformed.
for the bodye foloweth the soule.
And suche rulers as are in the cite/
lyke dwellers be in it. wherfore if
priestes/ that haue þ charge of sou-
les / be good: strenghte the people
wyll be good. Our goodnes shall
teche them more clerely to be good
than al other teachynges and pre-
chynges. Our goodnes shall com-
pell them in to the right way/truly
more effectuosity/þā all your sus-
pendynges and cursynges.

wherfore if ye wyll haue the lay
people to lyue after your wylle
and wyll: fyrt lyue you your selfe

C.iii. after

after the wyl of god. And so (trust
me) ye shall gette in them what so
ever ye wyll.

ye wyll be obeyed of them / and
right it is. For in the epistell to the
Hebreues/these are the wordes of
saynt Paule to the laye people.
Obey (saith he) to your rulers/and
be you bnder them. But if ye wyll
haue this obedience: first performe
in you the reason and cause of obe-
dience: the whiche the sayd Paule
dothe teache: and hit foloweth in
the texte: that is: Take you heire
also diligently/as though ye shuld
gyue a recknyng for theyr soules;
and they wyll obey you.

you wyll be honored of the peo-
ple: hit is reason. for saint Paule
wryteth unto Timothe: paristes
that rule well/ are worthy double
honours/

honours/ chiesly those that labour
in worde and teachyng. Therfore
if ye desyre to be honoured: fyre
Ioke that ye rule well / and that ye
laboure in worde and teachyng:
and than shall the people haue you
in all honour.

þou wyll repe theyr carnall thin-
ges/ and gether tithes and offryng-
es without any sityuyng: right
it is. For saynt Paule writing vnto
the Romanes/ sayth: They are
detours/ & ought to ministre vnto
þou in carnall thinges. fyre it soþe
þou your spirituall thynges: and
than ye shall repe plentifullly theyr
carnall thynges. For truly that
ma is very harde and vniust/ that
wyll repe where he never dyd soþe:
and that wyll gether where he ne-
ver skated.

þe wyll

ye wyll haue the churches liberte/ and nat to be drawen afore secular iuges/ and that also is ryght. for hit is in the psalmis. Touche ye nat myne anoynted. But if ye desire this liberte: fyrest vnlouse your selfe frome the worldlye bondage/ and from the seruices of men: and lyfste vp your selfe in to the trewe libertye / the spirituall libertye of Christe / in to grace frome synnes/ and serue you god / and raygne in hym. And than (beleue me) the people wyll nat touche the anoynted of theyr lorde god.

ye wolde be out of busines in urit and peace: and that is conuenient. But if ye wyll haue peace come agayne to the god of peace & loue. Come agayne to Christe in whom is the very true peace of the gospe/ the

the whiche passeth alwyte. Come
agayne to your selfe / and to your
papistly lyupnge. And to make an
ende / as saynt paule saythe: Be
you reformed in þ newnes of your
vnderstandynge/that you sauoure
those thynges that are of god: and
the peace of god shall be with you.

These are they reuerent fathers
and ryghte faimous men / that I
thought to be said for the reforma-
tion of the churches estate: I trust
ye wyll take them of your gentyl-
nes to the best. And if paraueture
it be thought/that I haue past my
boundes in this sermon / or haue
sayd any thyng out of tempze/for-
gyue hit me: and ye shall forgyue
a man speakyng of very zele/to a
man sorowynge the decaye of the
churche: and consyder the thynges
hit

hit selfe/ nat regardynge any foo-
lys shenes. Consyder the miserable
fourme and state of the churche:
and endeuour your selfes with all
your myndes to reforme it.

Suffre nat fathers/ this your so
greate a getherynge to departe in
bayne. **S**uffre nat this your con-
gregation to lyppe for naughte,
Truly ye are gethered often tymes
to gether: but (by your fauour to
speke the trouth) yet I se nat what
frute cometh of your assemblyng/
namely to the churche.

Go ye nowe in the spirite that ye
haue called on/that by the helpe of
hit/ye maye in this your councell
fynde out/decerne/ & ordeyne those
thynges that may be profitable to
the churche/ prayse vnto you/ and
honour vnto god. **U**nto whom be
all

all honoure and glorie / for euer
more. Amen.

Thomas Berthelet regius impres
sor excudebat. Cum priuilegio.